

ZION'S



HERALD.

VOLUME I.

NUMBER 10.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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[HALF IN ADV.]

A VISITATION.

I am a professor of religion, and think it right to visit my brothers and sisters of the church. (especially the last.) every now and then, in the way of Christian friendship. Sometimes too, when I have leisure for it, I like to make a sort of visitation, calling upon half a dozen of them in rotation, to see how they do; and what they are doing.

In this humour accordingly, I set out this afternoon to take a walk, and look in upon a few of my good friends, in my way. The time I took was not the most fashionable; but what of that, what have Christians to do with the fashions of a world whose fashion itself passeth away? I knocked at the door of my sister, Mrs. Wavering, and walked in; when I found her sitting by the fire, and knitting a pair of stockings for a poor woman, a neighbour of her's, who was not able to work for herself, she said. This was promising enough, and I could not help saying to her with a smile, her works praise her, a compliment which I saw she took very well. I was going to make some seasonable remarks upon the subject of charity, when she took the words out of my mouth, and ran away with a long story about what she was doing for the poor, that I thought would never end, (for I love to talk a little myself.) She was interrupted however, a last, by the entry of her daughter, a sweet rosy looking girl of about sixteen, who came in with her hair in curls, and a fine worked something in her hand. The young hussey I saw was a little startled at first, at seeing me there with my well-known ominous face; but she soon got over her fright, and asked my pardon for coming before me with her hair in that state, (to make me observe her face, I suppose, and it really was very pretty.) 'Why yes, to be sure,' said her mother. 'you don't look like yourself in that trim; (hold back your shoulders my dear,) but Mr. Ambler will excuse you as you are going to a party.' 'A party!' said I, a little frightened in my turn, 'and what sort of a party is it to be?' 'O, a ball of course,' said Mrs. Wavering, 'the grand ball at Mrs. Gayton's—have'nt you heard of it? Why all the world is to be there: and Fanny is going with Lieutenant Flash, the finest young man you ever saw. Every body says he is mightily in love with her; but people will talk you know.'—Then seeing, I suppose, that I looked grave at all this, 'for my part now,' said she, 'I can't say I like such things, any more than you do; but young people will be young, you know.' 'Why yes,' said I, and I am not surprised that Miss Fanny should like routs and balls. It is the bent of our poor fallen nature, to seek for happiness in the amusements of sense and fancy. But is it not the duty of pious parents, to warn their children against the false allurements of a world that lieth in sin? And alas! how many proofs have we had, of the danger of a life of pleasure, as it is called! 'That's very true,' said she, 'and it's what I told Fanny the day poor Eliza Fairman died of a cold she caught at a dance; (Fanny, my dear, this tuck-

er wants a little smoothing still;) but it does no good to talk to young people—they will have their own way.' 'Too often indeed,' said I, 'but I can hardly think your daughter here will not take your advice, when she knows you love her dearly—if you are careful, to give it in the right way, that is—but perhaps'—Here I was interrupted again by the servant maid coming in with the new dress that had been got for the occasion. 'O dear,' cried the lively girl, 'here it is at last—how beautiful—I must go and try it on at once'—and she darted out of the room. The fond mother rose to follow her, begging me to excuse her for a few minutes, till she could go and give her daughter some advice—about her dress! 'thank you ma'am,' said I, 'but I believe it is time for me to be going, [indeed I thought so,]—so I bade her good afternoon, and left the house.

I now proceeded on my walk, and soon turned my steps to the door of my old friend, Mrs. Trimmer, with whom I thought I should be sure to have a little good talk; and walked in without knocking. But judge how greatly I was surprised to find the old lady, [at least sixty years of age, I think,] sitting in the drawing room, by a bright sparkling fire, and dressed out in a new cap and ribbon, so fine I hardly knew her. 'Why bless me,' said I, 'what does all this mean? to be sure you are not going to have a ball too, are you?' 'O no,' said she, smiling, 'not so bad neither—but you shall see. We are only going to have a party of children here; and perhaps they may dance a little by and by—after the piano, you know.' 'A party of children,' said I, 'and dancing after the piano! And you are to lead on at the head, I suppose. Or perhaps you will prefer to shew your steps in a cotillion.' 'Pshaw, pshaw,' said she—'but to be sure you don't think there is any harm in these things, as they are only children.' 'Only children,' said I, 'but does not Solomon say *train up a child in the way he should go*; and does not a greater than Solomon say, *suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven*. And can it be right and wise to give them a turn for those pleasures now, that we shall be calling upon them to renounce by and by, when they grow up? 'Well, well,' said she, Mr. Ambler, we can't put old heads upon young shoulders, you know.' 'No indeed,' said I, 'but we can, or at least we ought to try, I think, Mrs. Trimmer, and keep them upon our own.' By this time, however, the little gentlemen and ladies, all dressed out in their newest clothes, were beginning to come in—and I found it high time for me to be walking.

And now it was nearly dark, and I was moving homewards, when having to pass by the door of my young sister, Mrs. Christian, I thought I would call in and take a dish of tea with her—and I am glad that I did. When I entered the room I found her already seated at the table, and preparing for its pleasing service. Her husband, however, had not yet come in from his business abroad; but she was looking for him

every moment, and waiting for him of course. In the mean time, she was amusing herself with talking to her little boy, about four years old, the image of his father, who was sitting in his little chair before her. At the first glance, I caught that air of order and propriety that was visible in every thing about her. And I was pleased too, to see the Bible and Watts' Psalms on a small stand not far off, without any dust upon them; but looking as if they were often used. On my entering, she arose at once to receive me, with that natural grace that belongs to her, and gave me a cordial shake of the hand, that made me sure she was glad to see me. We had hardly begun talking when her husband came in, and his presence gave new pleasure to us both, particularly to her, no doubt, and I saw it in her face. Tea now came, enlivened by various chat, both gay and good, and what some would think strange, without a word of scandal in it. Our talk indeed at first was all about the little incidents of the day; seasoned with proper reflections as it ought to be. By and by however, it stole away insensibly to that subject which lay nearest to our hearts, the subject of religion. We talked accordingly of our church, our pastor, our brothers and sisters of the Christian family to which we belonged, some dearer names among them, and finally of the state of our own souls which we were not afraid to open to each other. And this was easy and natural, flowing from us, as it were, without effort, and without restraint. Even the little child I observed, while he was with us, seemed to take an interest in our discourse. And once, I remember, when I happened to quote some lines of our sweet singer, Watts, he stole up to my knee, and whispered to me that he could say, 'How doth the little busy bee,' all by heart. Of course, you may suppose I did not fail to put him to the proof, and put his little head for him when he had said it like a man. O! it was a delightful evening, and our 'winged minutes' flew away from us, 'as soft and silent as the shades,' indeed. At last, however, as I am always a keeper of good hours, I thought it was time to retire, and moving to leave them, my good friends, both at once, requested me to stay a little, and give them a prayer before we parted. The proposal was quite agreeable to me of course, and I yielded to it at once. So the servants were called in, and I proceeded to read a chapter from the Bible, which happened to be the 15th of John, and seemed to be altogether in unison with our feelings. Then I took up the hymn book, which opened of itself at that sweet psalm [133d if I remember] and we sung it out (feeling how true it was,

Blest is the pious house,
Where zeal and friendship meet,
Their songs of praise, their mingled vows,
Make their communion sweet.

Thus on the heavenly hills,
The saints are blessed above,
Where joy like morning dew distils,
And all the air is love.

Then we all knelt down together, and I prayed aloud with them; and our Saviour himself, I think, was with us

and heard us. We parted with mutual words of kindness that I am sure were honest. They remained to enjoy their happy love, and I returned to my own home, reflecting upon all that I had seen and heard. ADAM AMBLER.

English Methodist Mission in the West Indies.

At St. Vincent's, the Sabbath congregations are generally numerous, serious and attentive, so large that the chapels sometimes overflow; the mass of hearers are negroes, many very respectable persons attend, and it is hoped do not hear in vain.—At St. Christopher's, 200 persons were united to the three societies in three months, after the most careful examination—an adult school is established at the stations with not less than 150 persons, some of them 60 years of age—400 slave children, besides the regular Sabbath School children, are catechised every Sabbath.—At Dominica, Mrs. Harrison, wife of one of the missionaries, died Aug. 28. Upon being told she would die a sacrifice to the cause of Missions, she said, "she would die a penitent sinner at the foot of the cross,"—she left the world in triumph.—At Kingston, Jamaica, Mr. Yeung administered the sacrament last Easter day, to upwards of 1000 persons—"many of whom approached the table with tears, and it is believed fed on Christ in their hearts by faith with thanksgiving;" the various classes are evidently making progress in experimental and practical religion; the foundation of a new chapel was laid in July, and handsome donations have been received from many, who a few years ago were bitterly opposed to the instruction of the negroes; a mission is just established at Port Royal with very encouraging prospects. In the Kingston Society are 1793 free persons, 2217 slaves—total 4010—increased in eight months, 291. At Montego Bay, on the same island, a great change has taken place in the views of the planters on the subject of negro instruction. They now encourage their slaves to attend the chapel; marriages are taking place among the people of color, a new thing, indicating moral improvement;—a Sabbath school with 50 scholars, has been recently formed. A permanent establishment is likely to be effected at St. Ann's Bay.—At Barbadoes, the mission has been several times suspended through the magnitude of opposing difficulties; but now, the wilderness begins to blossom as the rose; the classes and the prayer-meetings are numerous & devoutly attended; in one quarter 20 members were received, most of them young persons, and but a few months ago, exceedingly depraved and wicked. An Auxiliary Missionary Society was formed here on the 20th of May last, and it is expected that it will raise \$220 per ann.

"At the last meeting of the Sheffield public Society, the following interesting facts were mentioned. Gibbon, who in his celebrated history of the decline and fall of the Roman Empire, has left an imperishable memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who, out of its rents, expends a large sum annually in the promulgation of that very gospel which his predecessor insidiously endeavored to undermine not having had courage openly to assail it. Voltaire boasted that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up. At this day, the press which he employed at Farnay to print his blasphemies, is actually employed at Geneva in printing the Holy Scriptures. Thus the self same engine, which he set to work to destroy the credit of the Bible, is engaged in disseminating its truths. It is a remarkable circumstance, also, that the first provisional meeting for the reformation of an Auxiliary Bible Society at Edinburgh was held in the very room in which Hume died—London pa.

HERALD.

BOSTON, THURSDAY, MARCH 13.

A work has just been published in this city containing an account of a revival of religion in Boston, in the years 1740, 1, 2 and 3, with some account of the Rev. GEORGE WHITFIELD. This work is worthy the perusal of every friend to reformation and the spread of Divine truth in the world. It cannot but be interesting to every well wisher to the cause of Christ. That revival was probably the most glorious work of Divine Grace ever witnessed in Boston. The spirit of God came with extraordinary power.—Opposition was quelled, gainsayers were silenced, and the Rebel was lead captive at the foot of the cross. We have heard many aged christians date their conversion from that time, and we have listened with no small degree of satisfaction to the accounts they have given of the outpouring of God's spirit and the doings of his grace at that eventful period. We had the happiness to be intimately acquainted with one who was a subject of the work alluded to, now, we trust, with the saints in glory, whose religion was not clouded with bigotry, moroseness or melancholy, but who was a pattern of every christian grace and virtue, which endeared her to the company of young and old. "She often declared that she was taught by her divine master to have charity for all, although she had a choice, she could conscientiously unite with any denomination of Christians; and she considered this as a trait of genuine reformation; and that a revival unaccompanied with charity could not be considered as the work of the spirit of God, for God was love." Let us fervently pray for such revivals in our city; a different order of things would then take place; we should not see, as at present, one denomination of christians armed in hostility against another. One hailing from Calvin, another from Arminius and a third from Luther; but we should then see, eye to eye the only qualification for fellowship would be, that we were disciples of Christ. Whoever possessed the fruits of the spirit, although favouring certain peculiarities of doctrine, we should readily take by the hand and acknowledge as our brother, our sister, or mother. "If ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom which is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

INTELLIGENCE.

A revival of religion has commenced at Burrillville, R. I. under the preaching of the Free-will Baptist denomination. Likewise at Gloucester, Menden and Pawtucket.—But the greatest attention has been manifested at Mr. Dodge's factory in Attleborough, Mass. The following is an extract of a letter from Elder David Sweet.

"Over 20 have professed religion. An overseer of the factory with two of his daughters, several men in the middle age of life, a woman of 74 has become as a little child in the kingdom, with a number of the youth; all appear like a pleasant family at a bountiful father's table.

What renders this work more delightful, is the peace and harmony prevailing among the saints of each denomination. Mr. Dodge, the principal owner of the factory, a member of the Church of England, has manifested a love and zeal for the work. He opened a large convenient room in one of his houses, put in a stove and fitted the same with many other conveniences, which now opens a sweet resort for the candid solemn people, who throng the gates of worship.

A brother Eddy who keeps a store in the village, a member of Mr. Wilson's church in Providence, has spared no pains for the good cause; but by prayer and exhortation, with a becoming zeal, day and night, has continued in the labours of love, rejoicing to see the increase of that kingdom."

A work of grace has commenced at Hookstown, Pa. It is judged that a goodly number have experienced a saving change. The work commenced early last fall, and the sacred fire broke out into a flame about the first of December, and has been on the increase ever since; a great number are now under solemn impression. The subjects of this work are not in general, distressed with terrible apprehensions of divine wrath; but are deeply affected with a sense of the awful depravity of their hearts which renders them

incapable, without divine grace, of doing that which is spiritually good; and all have obtained a hope in the atonement and grace of Christ alone.

In the Presbyterian Church in Carlisle, Pa. there is a pleasing work of grace. On the 9th of February the Lord's supper was administered, and 62 new members were admitted. The subjects of the revival are about equally divided between the sexes. Of the males, 18 are students of Dickinson College. At a late anxious meeting, between 20 and 30 attended—and in the Methodist society there are indications of the presence of the quickening spirit.

Eighteen Societies have been formed during the last year, auxiliary to the Church Missionary Society, of England, four of which are branch societies.

There appears to be a spirit of religious inquiry among the Indians of the Cherokee nation about the new way, as they call it, and many of them are anxiously inquiring, "what they must do to be saved." They go 20, 30 and even 50 miles to hear about Jesus.

The revivals at Haverhill and Chester, N. H. are said to be progressing.—In H. 40 are reckoned as hopeful subjects.—By the latest accounts we have seen, we are informed that the revival continues in Westhampton and Southampton, and has extended to Hadley, South Hadley, Northampton and Norwich.—In Royalston, Ma. it is said a revival has recently commenced and is spreading rapidly through the town. A pleasing revival is also prevailing in the Baptist society of Ashford and Willington, Con.—State of the churches in the Charleston, S. C. Baptist Association, during the year preceding the annual meeting in Nov. last; Churches, 37; ordained ministers, 18; licensed preachers, 5; baptized during the year, 117; received by letters, 42; dismissed, 75; excommunicated, 36; restored, 7; deceased, 60; total present number of members 37.7.—Letters from a person on board the ship *Beverly*, of Boston, dated S. Seas, Dec. 1821, & Feb. 1822, state the hopeful conversion of several seamen on board that ship. They were written for himself and others to give thanks for bibles and tracts with which they had been supplied; to urge the continuance to such other ships bound to those seas, where from 50 to 70 are usually found, and where they spend 2 or 3 years. They also plead that christians would attend to the religious instruction of their children at home.—The London Society for propagating the gospel, has the following laborers and stations in British America:—Newfoundland, 14 stations; 4 missionaries; 12 school masters.—N. Scotia, 35 stations; 25 missionaries; 2 catechists; 31 school masters.—N. Brunswick, 19 stations; 16 missionaries; 19 school masters; 2 school mistresses.—Cape Breton, 2 stations; 1 missionary; 2 school masters; 1 school mistress.—Prince Edward Island, 2 stations; 2 missionaries; 1 school master.—Upper Canada, 20 stations; 19 missionaries; 1 school master; 1 catechist.—Lower Canada, 19 stations; 20 missionaries; 1 school master.—Number of communicants, (except Cape Breton, not returned) 1800.

The missionaries of the Edinburgh Jews society during 14 days they spent there, were employed from morning till night in distributing among them and in illustrating the old and new testaments. Some of them, particularly the young, are diligently enquiring after the truth, though obliged to be very secret in their inquiries.—Two Greek youths have lately been sent to this country, to be educated in the Foreign Mission School, at Cornwall, Con.

FOR ZION'S HERALD.

3d. Positive answer.—Why am I a Methodist? CONCLUDED.

What has been the blessed effect of Missionary labors? Before these, I had well nigh said, the Car of Juggernaut has trembled—the altar of human sacrifice has refused to receive its victim—the priestly robe has been trodden under foot and the priests themselves proclaim the name of Jesus. For a full and satisfactory account of its effects, I shall refer my readers to the Rev. Mr. J. Emery's Sermon, preached before the British conference, in Liverpool, July, 1820, and to that excellent work the Recorder, together with some of the first numbers of this publication. When I survey the means which have been used to civilize and christianize mankind, I am lost in astonishment at the superior excellence and power of experimental religion. Laws have been enacted, punishments inflicted, but none of these as yet have gained their point, except it be in the removal of the culprit from among society. The villain hardened in iniquity braves out his villainy in opposition to the laws of God and man.—

Morality has reared her head and carried in her brow the formidable appearance of the goddess of reformation, but she hath found that the stump yet remaineth. To accomplish her object, she has become a solemn sister, twin to godliness, and, dressed in the garb of religion, she is in high repute among mankind. But God says "I will not accept the sacrifice at her hand," declaring, "unto that man will I look who is of a broken and contrite spirit." The religion of Jesus Christ enlightens the understanding, informs the judgment, regulates the affections, subdues the will, controls the temper, and purifies the soul. I am fully persuaded that the blessed effects produced by preaching Christ crucified to the world, must be left for eternity to reveal. In many of those places which our venerable Founder, together with his associates, have visited, I have had the honor of being myself, and I can assure my readers that the people which no law could govern, are now "A law unto themselves;" and are to be ranked among the best Societies. If my readers will only give themselves the trouble to read the Life of WESLEY, whether written by a Bourne or a Southey, an enemy or a friend, they must be convinced of the fact now stated. Again, every man must be sensible that Industry, Honesty, Economy and Contentment are necessary to contribute happiness in our relative and social connexions; but it is a possible case for man to have these without religion, I mean a man may have these and not be the servant of God. I could assign reasons, but the limits of your paper will not permit me to enlarge. Yet he cannot be religious without these, and wherever the grace of God dwells, this is a necessary consequence. The drunkard becomes sober, the swearer ceases to blaspheme. The dishonest is made honest, and the liar speaks the truth; in fact, I may say whole families are comforted. Look, for instance, at that profligate man who squanders away his property in riotous living—leaving his bosom companion and his lovely offspring to lack the necessities of life—the young mind capable of information, is buried in ignorance, and becomes a prey to vice.—The spirit of the Lord arrest the abandoned parent and the case is changed. A circumstance of this kind is fresh in my memory, with which I shall close my remarks. A laboring man was crossing a ferry with some ridiculous of religion, who were declaring that it brought men to poverty. Having forbore speaking for some time, he could refrain no longer, extending his arm, and stamping with his foot, he said, "you know me, don't you? I was a drunkard, a swearer, &c. my family was starving and destitute of clothing. You see me now, I am clothed decently, my family is comfortable, we have enough and to spare, this is the effect of religion." After having examined such proofs as these, I am constrained to acknowledge that experimental religion benefits the world. Therefore, I am not ashamed to confess to the world—*Why I am a Methodist*. or, in other words—*Why I profess experimental religion*. W. G. a Methodist.

FOR ZION'S HERALD.

MR. EDITOR.

Permit me to recommend to the patrons of your paper and to Methodists generally, a little work just published, entitled "An account of the Revival in Boston, in the years 1740, 1, 2 & 3, together with some account of the Rev. George Whitfield"—as containing not only the history which it purports, but also much of the experience of every true christian, at the present time, as well as in any former period—and as touching the character of my brother, the Rev. Mr. Whitfield, however we may differ on certain points, I cannot but subscribe to his eminent piety, zeal, sincerity of views and christian philanthropy. The work is to be found at the principal bookstores, and at the low price of 20 cents.

WESLEY.

FOR ZION'S HERALD.

The duty of parents to their children.

The duty of parents, in regard to their offspring is an injunction of a law founded in nature, and sanctioned by the strongest terms in the volume of revelation. It commences with the birth of the child, and cannot be annulled as long as the connection between parent and child continues. The first rudiments of education are peculiarly appropriated to the care of parents. Nature has made this obligatory on almost all animals of creation; we behold it in the feathered tribe and in the brute, enforced by the strongest language of instinct, and shall man, the noblest of the Creator's work, be deficient in this respect, when he has not only the impulses of nature in common with other

animals to teach the young and inexperienced to shun the dangers and pursue the paths which lead to happiness and a comfortable support in this life, but the assurance of a blessed immortality which depends, under God, on a foundation laid in early education. Children have immortal souls as well as men capable of discriminating, of choosing, and learning good and refusing evil, of learning by the aids of divine grace, the things appertaining to God and religion. God hath not bestowed the early powers of children in vain. He hath endowed them with a capability, but He hath left it to man to improve and inculcate those faculties, in loving, worshipping and obeying Him and in rendering themselves useful and honorable members of society. As children are made capable of duty, and also of sinning, i. e. moral and free agents, they are accountable for their own personal conduct. How early God will require such an account, at what age children are made responsible to their Heavenly Father, is a secret known only to Him; but we may assure ourselves, it will be as soon as they become moral agents, capable of knowing good from evil; the period at which moral agency begins is probably sooner in some than in others, and may depend on the care and attention of religious parents. The very light of nature teaches and scripture confirms it, that

"Tis education forms the common mind, Just as the twig is bent the tree's inclined."

"Train up a child in the way he should go and when he is old he will not depart from it." Some parents refuse to educate their children in the things of God and religion; shielding themselves under the futile pretence "that it was wrong to bias the mind, that it ought to be left perfectly free." Would not a child in such a situation take to evil courses? Daily observation so far convinces us, that it needs no argument to the contrary, that the human heart is more prone to evil than to good. Neglect early religious instruction and you omit to perform one of the most solemn and imperative duties to society:—Neglect the education of your children and you make yourself an open enemy to your country, and are using your endeavours to sap and destroy its very support. Neglect the education of your children and you place them in a direct way to dishonor their God, and to bring down the grey hairs of their parents with sorrow to the grave." If Christian parents harbor that just share of tenderness and that affection, which untaught nature teaches, for their sons and daughters; if they regarded them as miniatures of themselves, they would assiduously endeavour to inform them of those things which will eventually end in their everlasting peace and salvation. SENECA.

From Turner's Wonders of Providence.

Major Edward Gibbons, of Boston in America, with others, sailed from Boston to some other parts of America; but were, thro' contrary winds, kept long at sea, so that they were in very great straits for want of provisions; and seeing all other hopes of relief were cut off, they applied themselves to heaven in humble and hearty prayers, but God, no doubt, for the trying of their faith and patience, did not immediately answer their supplications.

In this desperate condition, one of them made this sorrowful motion, that they should cast lots, which of them should die first, to satisfy the ravenous hunger of the rest. After many a sad debate, they agreed to it, the lot was cast, and one of the company was taken, but where was the executioner to be found to perform this office upon the poor innocent? It appeared worse than death to think who should act this bloody part in the tragedy; but before they fell into this involuntary execution, they once more had recourse to prayer, and while they were calling upon God, he answered them, for there leaped a large fish into the boat, which was the cause of great joy to them all, not only in relieving their miserable hunger, but also they looked upon it as sent from God as a token of their deliverance. But, alas! this fish was soon eaten, and their former exigence came upon them, which sunk their spirits into despair, for they knew not how to procure another morsel. To the lot they go the second time, and it fell upon another person, but still none could be found to sacrifice him; they again offer their fervent prayers to heaven, and God graciously again answers them: a great bird lights, and fixes itself upon the mast, which, one of the company observing, went, and it stood until he came to it, and secured it. This was as life from the dead the second time. They feasted themselves herewith, as hoping that this second remarkable providential relief was the forerunner of their complete deliverance.

FOREIGN.

LATEST.

By the ship *Heatitude*, Capt. Gibbons, on Sunday. Liverpool to Jan.

By this arrival of War between of almost certain the French Cabinet received by a pretence to our readers so have information similar, or rather presented to the Austria and Prussia were read in the general burst of indignation the same day, proposed to the ministry. The answer of a circular to the president at the court by them to be several governments and indignation from any power spirited mannerment of Spain. ly adopted by with the whole most enthusiastic al liberty and consequence of the Ministers ed their passports.

In view of the *Courier* seems will ensue—a different opinion ready speculation land will take to be approached.

"England, pledged to Spain; yet Portugal, defense against France Spain will be Peninsula; a one country into such a will call on France and Portugal.

In answer Portuguese has declared obliged to the of which it independent power, or in

The Pa states that by the Sp a positive Peninsula Great Bri her intern that the G the Gove suitable n depend South An ces are o ships and same is t need, th ly of Sp authority. It doe the pap

But, alas! still they knew not w increased again t hope to be saved were reduced to lots; but when t to the heart-brea death upon whom plied to their for humble and heart ed and looked ag Their prayers was no appearance hoped and stayed a ship, which put ed every means in the ship, and hun ved on board, wh The ship proved t for Gibbons petiti and offered ship a commander knew had received som Boston,) and repl 'Major Gibbons, t of your company power to preserve relieved them, and

But, alas! still they could see no land, and they knew not where they were. Hunger increased again upon them, and they had no hope to be saved but by a third miracle. They were reduced to the former course of casting lots; but when they were about to proceed to the heart-breaking work, to put him to death upon whom the lot had fallen, they applied to their former friend in adversity, by humble and hearty prayers. Then they looked and looked again, but there was nothing. Their prayers were concluded, and there was no appearance of relief. Yet still they hoped and stayed, till one of them observed a ship, which put new life into them; they used every means in their power to approach the ship, and humbly supplicated to be received on board, which they were permitted.—The ship proved to be a French pirate. Major Gibbons petitioned them for a little bread, and offered ship and cargo for it. But the commander knew the Major, (from whom he had received some signal favors formerly at Boston,) and replied readily and cheerfully, 'Major Gibbons, not a hair of you or of any of your company shall perish, if it lie in my power to preserve you.' And accordingly he relieved them, and set them safe on shore.

NEWS:

FOREIGN AND DOMESTIC.

LATEST FROM EUROPE.

By the ship Herald, Capt. Coffin, and Fortitude, Capt. Gibson, arrived at this port on Sunday. London dates to Jan. 22, and Liverpool to Jan. 24, have been received.

By this arrival we learn that the prospect of War between Spain and France, is rendered almost certain. The menacing note of the French Cabinet to that of Spain was received by a previous arrival and presented to our readers some time since. We now have information that on the 9th of January, similar, or rather more energetic notes, were presented to the Spanish Cortes by Russia, Austria and Prussia. When these notes were read in the Cortes they produced a general burst of indignation. M. San Miguel, the same day, communicated the answers proposed to these notes by the Spanish Ministry. The answer, which was in the form of a circular to the Spanish Ministers, resident at the courts referred to, and which was by them to be verbally communicated to the several governments, contained a decided and indignant rejection of any interference from any power whatever, and justified in a spirited manner, the constitutional government of Spain. This answer was unanimously adopted by the Cortes, who, in common with the whole population, displayed the utmost enthusiasm in the cause of constitutional liberty and national independence. The consequence of these proceedings was that the Ministers of the Allied Powers demanded their passports and quitted the capital.

In view of these occurrences the London Courier seems to be quite certain that war will ensue—while the Times entertains quite a different opinion. These papers are already speculating as to the part which England will take in the contest which is feared to be approaching.

"England, it seems," says the Courier, "is pledged to support Portugal, in case of attack; yet Portugal is about to form an alliance, defensive and offensive, with Spain against France. In that case the cause of Spain will become the common cause of the Peninsula; and if so, will an attack upon the one country be construed by our government into such a danger, as affecting Portugal, as will call on it to redeem its pledge of assistance and protection?"

In answer to a communication from the Portuguese Government, the British Cabinet has declared that England will feel herself obliged to lend to that kingdom all the succor of which it may stand in need, as often as its independence may be menaced by any other power, or in any manner whatever.

The Paris Constitutionnel of January 19th, states that the resolutions recently adopted by the Spanish Cortes will be equivalent to a positive convention, by means of which the Peninsula will be exclusively provisioned by Great Britain with all articles necessary for her internal consumption. It is also stated, that the Cortes have resolved to delegate to the Government the power of adopting all suitable measures for acknowledging the independence of the different provinces of South America. The ports of these provinces are opened on the part of Spain to the ships and merchandise of her allies. The same is the case with Cuba; and in case of need, that island will receive from some ally of Spain forces sufficient to maintain the authority of the government.

It does not require much penetration, says the paper above mentioned, to perceive in

these measures something equivalent not only to a treaty of commerce, but to a treaty of alliance with England.—"The question is no longer, whether we (France) shall be allies of Spain, the question is whether we shall make war. Hence, England alone will profit by the vast channels of the Old and New World. Her industry will be redoubled and ours, already languishing, is menaced with complete ruin." Statesman.

Devastation by the Freshet.—Accounts from the interior and especially from Rhode-Island and Connecticut, furnish disastrous details of the losses of property occasioned by the heavy rains and the melting of the snow during the last week. Two large bridges in Natick, one at Olneyville, one at Arkwright Factory, one at Factory Hope, R. I. one on Douglas turnpike, a bridge, a grist and saw mill at Coventry, R. I. a bridge at Anthony Factory, a Methodist meeting house, a new toll bridge valued at \$10,000—and an oil mill at Norwich, Conn. and a bridge on the Cheshire turnpike near N. Haven, have all been swept away by the deluge. This is the third time a bridge has been carried off from the latter place within three years. In addition to these, we have accounts of factories and mills damaged, store-houses removed from their foundations, mill-dams destroyed, and abutments of bridges undermined by the torrents, almost without number. It is said one man was drowned at Norwich.

THE GREEKS.

A letter from an American officer, now in the Mediterranean, says—"I observe a vast deal in the public prints relative to Greek affairs, and a pretty general indisposition to credit the accounts of their successes. But whatever may be said to the contrary by the 'Holy Alliance' and their advocates, I know that the cause is going on gloriously, and if they are not interfered with, there is every rational ground for believing, that they will succeed, if not to their immediate and full emancipation, at least to the great betterment of their condition."

Balt. Patriot.

LOOK UNDER YOUR BEDSTEADS.

On Thursday evening in the house north east corner of Budd and Green streets some children were playing up stairs; one of them about six years of age went to hide under a bedstead.—He was instantly seized by a man whom he describes as being quite black, and prevented from bawling by the man placing his hand across his mouth.—None of the other children were in the room. The negro prevented the child from crying out until he started down stairs and made his escape. No doubt is entertained but for the accident of the child having gone under the bed, that the black would have remained there until he had a good opportunity to rob the house. The bedstead under which he had secreted himself was the one on which the good man of the house and his wife slept. This circumstance, and the recent robbery at Alderman Bartram's, should induce people to look under their bedsteads before they retire to rest.—Philadelphia Democ. Press.

FIRE!!!

About midnight on Thursday, fire was discovered in a block of nearly finished brick Houses, in Purchase-street; and the combustible part of the centre House was consumed. The active and intelligent exertions of the firemen prevented the destruction extending to the neighborhood. I thought the alarm was given at the dead of a tempestuous night, and the travelling was extremely bad, our brethren of Charlestown and Roxbury, with their engines, were promptly on the spot to render their assistance.

The fire is supposed to have originated from some casks of unlacked lime which were deposited in the cellar, and to which the rain found access and probably produced combustion.—The principal part of the loss by this event, we fear will fall on a very wor-

thy mechanic who contracted to build the block—Cent.

THE APPLEFORD CHILD.

It will be remembered, that a few months since, Mr. Daniel Ames, of Sangerville, Maine, claimed as a lost daughter of his own, a girl who was travelling through Maine with Mr. Appleford, who insisted she was his daughter. Mr. Ames has within a few days surrendered her up to Mr. Appleford, and given him a written promise not to claim her again.

NASSAU, Feb. 8, 1823.

In the Assize Court at Jamaica, the trials of the Pirates taken by the Tyne on the coast of Cuba, and carried from hence in that ship, commenced on the 20th ult. when Juan Gutierrez, Francisco de Sayas and Juan Hernandez, were found guilty; and the following day two others, Francisco Mignel and Manuel Vaidoni, were also convicted of the same offence one of whom was recommended to mercy on account of some alleviating circumstances in his favor, which were detailed in the evidence. These five were part of the crew of the Pirate which captured and ill treated Lt. Hobson, in the sloop Whim.

HAVANA.

A letter from this place of the 6th Feb. says—"I shall get away from this, as soon as possible, for a residence here is really dangerous to strangers—6 or 8 men have been murdered within the last week, some of them in the most shocking manner, being seized, stripped, and then laid on a cot and completely cut to pieces, from head to foot. It is not considered safe to be out after sunset."

The following is a title to an act now before the Pennsylvania legislature, which at first sight appears somewhat singular.

"An act to annul the marriage of John Pippin and Loves his wife."

Which of the Pippins have thrown the apple of discord we are not informed, but presume, from the above title, that it cannot be "John Pippin, and Loves his wife."

The Governor has appointed by the advice and consent of the Council, THURSDAY, the third day of April next, to be observed as a day of FASTING & PRAYER, throughout this Commonwealth.

March of Improvement.—New-York has imparted to all sections of the country, a spirit of enterprise in making improvements by roads and canals which will, in the course of a few years lead to results now impossible to anticipate. The project of uniting Lake Erie with the Ohio river is popular in all parts of that state and we shall soon see it accomplished. New-Jersey; Pennsylvania, Maryland, Virginia, and North Carolina are all engaged in planning or executing schemes of improvement which will prove of vast public benefit. In fact the attention of the citizens in every part of the United States, appears to be turned to the subject of facilitating intercourse by water communication where it can be accomplished, and by constructing good roads where it cannot.

FROM VERA CRUZ.

The schooner Weymouth. John Le Fort, arrived at Mobile on the first of Feb. from Havana. Spoke on the 22d of Jan. the British frigate Active, from Vera Cruz, who informed that Iturbide had been massacred—and that Vera Cruz was besieged by a military force when the Active sailed.

WAR! WAR!

The speech of Louis XVIII at the opening of the Session for 1823, is decidedly of a warlike character—he says, "a hundred thousand Frenchmen," are ready to march to preserve the Throne of Spain. "We commence," says the King, "the year with an excess of forty millions over our expenditure." He considers WAR as inevitable.

MARRIED.

In this city, by the Rev. Mr. Ballou, Mr. Peter Yerr to Miss Maria Louisa Viond. On Sunday evening, by the Rev. Dr. Baldwin, Mr. Thomas Hollis to Miss Eliza Trench. On Tuesday, by the Rev. Mr. Parkman,

Amos Farnsworth, M. D.—to Mrs. Mary Webber.

In Dorchester, Mr. Danford Champney to Miss Mary Kirk, both of Boston.

In Dresden, Mr. Ephraim Alley, to Miss Sarah Kidder.

In Thomastown, Capt. Thomas McLellan to Miss Lydia Adams.

In Portland, Mr. Jeremiah Martin to Miss Elizabeth P. Calef. On Peak's Island, Mr. Benj. Carver to Miss Mary Mansfield.

In Providence, Mr. Jabez Washburn to Miss Wealthia Bradford, both of Kingston.

DIED.

In this city, Mrs. Elizabeth Gridley 36. In Cambridge, Martha Livermore, aged 93. In Waltham, Mrs. Mary Ann Cushing aged 23.

In Gloucester, Mr. Jesse Saville aged 83. In Danvers, Mrs. Hannah Nourse, aged 92. In South Reading, William son of Wm. Williams, aged 20.

In Louisville, (Kent.) Feb. 11th,—Mr. Robert G. Thompson, formerly of Mass.

In Plymouth, Mrs. Sarah Harlow, aged 81. In Pembroke, Mrs. Hannah Parker, 97.

In North Bridgewater, Mr. John Wales, aged 61.

In Greenfield, Mr. John Woodward, 84.

In Newport, (N. H.) Col. Erastus Baldwin, aged 33.

In New York, Mr. Wm. Kelms, of this city, aged 43.

In Washington city, Dr. Ninian Magruder, of Georgetown.

In Norfolk, Va. Rev. Enoch M. Lowe, pastor of Christ Church in that place, 33—

Capt. John Trench, of this city, about 35.

In Charleston, S.C. the Hon. Wm. W. Van Ness.

Lost from on board brig Comet, Mr. Edward R. Safford of Salem, aged 19.

In New Orleans, Mr. John Richardson aged 40.

DR. CALEB.

FOR Sale at the Bookstore of Lincoln & Edmonds, 53 Cornhill, and by the Rev. Messrs. Hedding & Wiley, 7, Centre-street; "The Life and Adventures of Dr. Caleb, an Allegory—designed principally to amuse and edify young people." By AARON LUMMUS, Minister of the Gospel in Hopkinton, Mass. Which things are an Allegory. Gal. iv. 24.

This interesting little work having had a rapid sale, and a part of the first edition remaining on hand, the publisher wishes that all may have an opportunity who desire to purchase it, and therefore gives notice that it may be had as above, price 50 cents. A liberal discount made to preachers and others who purchase to sell again. From among a number of recommendations given of this work we present the following.

Lynn Oct. 4th. 1821.

WE, the subscribers, having heard "The Life and Adventures of Dr. Caleb," judge that it is an ingenious Allegory, calculated, as the title page expresses, "to amuse and edify the reader." And we accordingly recommend it to the patronage of the public.

TIMOTHY MERRITT, PHINEAS PECK.

Boston, Oct. 17th. 1821

WE, the subscribers, having cursorily read some parts of "The Life and Adventures of Dr. Caleb," and observed the plan of the whole, are inclined to believe it will be an entertaining and useful book, especially for young persons.

SHIPLEY W. WILSON, DANIEL FILLMORE, EP. RAIM WILEY.

REMOVAL.

MOORE & PROWSE,

RESPECTFULLY inform their friends and the public that they have removed the Office of the MECHANICS' JOURNAL and ZION'S HERALD from No. 30, Market Street, to the room over Mr. CALEB HART'S, HORN'S Hat Store, S. W. corner CORNHILL and STATE STREET; entrance second door from the corner, where they continue to execute in a neat and handsome style Pamphlets, Cards, Handbills, Circulars, &c. All orders faithfully executed—the smallest favor gratefully acknowledged. BOSTON, JAN. 25, 1823.

WESLEYAN HARMONY.

THE second edition of the WESLEYAN HARMONY, or a Compilation of Choice tunes for public worship; adapted to the various metres in the Methodist Hymn Book, now in use; with a table of the Particular Metre Hymns; and names of the tunes in which they may be sung. Designed particularly for the Methodist Societies; and has been recommended by the New-England Conference. The work contains 144 pages and will be found one of the best collections of Church Music now extant. For sale by Messrs. James Loring and Jonathan Ingalls, BOSTON—Lowell Adams, Providence; Joshua Hubbard and Harrison Gray, Portsmouth; John Prentiss, Keen, N. H.; Wm. Hyde, E. Deleno and Thos. Dodge, Portland; Enoch Goodale, & Co. Goodale, Glazier & Co. Hallowell; Henry Little, Bucksport. and by various other Booksellers and traders; also by many of the Methodist Ministers—Price 50 cents single. Jan. 9.

POETRY.

STANZAS.

On the recovery of a beloved Husband from a dangerous illness.

I.
With all the joys of wedded life,
Unmingled with the gall of strife,
'Twas bliss to me to be thy wife,
My husband.
Our plighted hearts were fondly true,
And still with time attachment grew;
Our days on wings of gladness flew,
My husband.
Each rising joy was doubly dear;
Lightened each care when thou wert near,
My eye ne'er wept a lonely tear,
My husband.

For in the grief of twice seven years,
Thy tender hand had wiped my tears;
Thy soothing voice allayed my fears.
My husband.

Each beat of joy, each throb of woe,
For good bestowed or hopes brought low,
Waked in my breast a kindred glow,
My husband.

Were never favoured pair more bless'd:
When round our knees six darlings press'd,
And smiled caressing and caressed,
My husband.

For though at times this drew a sigh,
And stole a tear drop to our eye,
Recalling two that were on high;
Yet 'twas a tear that gleamed delight,
Like eye of morning mildly bright,
While glittering through the dew of night,
My husband.

Sweet flowers just opening on the view
In fragrance bathed of morning dew,
When Heaven's commissioned angel flew;
Snatched the fair blossoms from our eyes,
To bloom beneath unclouded skies,
Arrayed in Heaven's ethereal dyes,
My husband.

II.
But oh! how throbbed my hoding heart,
When o'er thy couch Death held his dart,
And seemed to say "you two must part,"
My husband.

One hour with fear, with hope the next,
My trembling bosom was perplexed,
And all my soul on thee was fixed,
My husband.

Consumed by fever's wasting blow,
I saw the manly form brought low,
And every day more feeble grew,
My husband.

Thy hollow cheek, thy languid eye,
I marked in silent agony;
Yet dared not think that thou wouldst die,
My husband.

But oh! my spirit fainted quite
When of thy children, thy delight,
Thou couldst not bear the melting sight,
My husband.

And when thy lips the sentence passed,
That dearest friends must part at last,
In dumb despair I sunk aghast,
My husband.

Then seemed my tears a widow's tears,
My tears a widow's mother's tears,
When orphan voices first she hears,
My husband.

Yet while by racking care oppressed
One precious thought my spirit blessed,
I saw thy soul in Jesus rest,
My husband.

And though my breast with anguish pined
It soothed me still to mark thy mind
So meek, so humble, so resigned,
My husband.

III.
I cried on God to rest my care;
"Oh save or give me strength to bear;"
God heard a wife's and mother's prayer,
My husband.

For when by grief her spirit weighed,
Thy Agnes on her couch was laid,
'Twas then thy ebbing life was staid,
My husband.

This seemed to touch with sudden start
Some secret spring within thy heart,
And life's new impulse to impart,
My husband.

I marked the change, and at the sight,
As morning breaks upon the night,
So beamed my heart with new delight,
My husband.

Oh! then upon thy looks to dwell,
And to thine eye and ear to tell,
How dear the hope, thou wouldst be well,
My husband.

With ecstasy unfelt before,
God's mercies then I numbered o'er,
For thou wert added to the store,
My husband.

My trembling fears had laid the low;
Shall time e'er quench the grateful glow,
To Him who kindly spared the blow,
My husband.

No! here together let us raise

An altar to Jehovah's praise,
And give to him our future days,
My husband.

Thus joined in never bursting ties,
We'll meet hereafter in the skies,
And find the life that never dies,
My husband.

In realms of joy's eternal day,
Where God shall wipe all tears away,
And bliss shall never feel decay,
My husband.

My husband.

Miscellany.

WOMEN.

Whatever may have been the original cause of a prevailing idea, that the intellectual capacities of women are not equal to those of men, is not perhaps necessary to investigate on the present occasion. It is, however, certain that women have contributed as much to the civilization of mankind as the other sex. Nature has proved as bountiful, in all her gifts, to the one sex, as to the other, and if women were not restrained by custom from cultivating their natural abilities to the same extent as men; the boasted superiority of the lords of creation, would at once be buried in oblivion. The mastery of the masculine gender, over those of the feminine, is confined to the limited capacity of man alone, and is unworthy of those who profess to be civilized. The males of the brute, and of the feathered creation, make no attempt to govern their female;—both genders discover equal sagacity, both are equally swift; but the females exhibit the most art and cunning, in rearing and providing for their young. Were women as unrestrained as men are, they would make equal progress in every thing that is useful. Even as society is now constituted, they are more virtuous and possess more of the milk of human kindness than men do, but still such is the frailty of our nature, that what is thought but foibles in one sex, is considered criminal in the other. In this, civilization has done much to uncivilize man.

In a state of nature, females can endure hunger, fatigue and hardship as well as men, and in the manufacture of implements they use in an uncivilized state, they discover much ingenuity. In civil life, their education is miserably neglected. What can genius effect without opportunities to call it into action? The diamond in its rude state, is rough and not of much value; but when polished by art, it shines with great lustre, and is a valuable treasure. Among these women who have enjoyed advantages for the improvement of their faculties, an equal proportion have displayed genius of as high, if not superior order, as the same number of men placed in like circumstances. And even without such opportunities, many females have proved bright examples in the pantheon of history, in which Catharine of Russia stands conspicuous. As society advances in refinement, there appears a greater difference in the strength and capacity of the sexes, from the luxury and indulgence enjoyed by all, and more particularly from the want of exercise and the avocations and limited studies allotted to females.

THE CHRISTIAN DISPLAYED.

CONCLUDED.

Turning now from the view of such disastrous folly, let us contemplate a more grateful scene. It is the conduct of that disciple of Jesus Christ, who in the midst of an unfriendly world, has been assailed by the tongue of slander and falsehood. Perhaps malice has invented no species of torture more characteristic of its origin, more insatiable of the sufferer's anguish, or more aggravating to his natural feelings of resentment, than that which is applied to destroy the reputation of an innocent man. Unreasonable in its mildest exercise it is naturally indiscriminate in the choice of its victims, and unrelenting in the cruelties it inflicts. The spirit that inspires it is the most subtle and uncontrollable of all the forms assumed by the Prince of the powers of the air. Yet this is an enemy which the most perfect Christians are sometimes called to encounter. The Saviour, "who went about doing good," was eminently exposed to scandal among the men to whom first he proclaimed good will. The character it then assailed was spotless, and proportionably relentless was its envious rage. It rendered even Christ a man of sorrows!

How then do those, who are actuated by the spirit of the gospel, receive such injurious treatment from their fellow men? What is their reply to the unprovoked falsehoods with which the slanderer attempts to destroy their influence among men, and to rob them of a fair reputation, which is a treas-

ure dearer still? How shall they who have never learned to feel supreme contempt towards their fellow creatures, who cannot be indifferent in regard to the reputation they sustain, and who find it no alleviation of their grief to retaliate upon their wanton accusers by rendering evil for evil—how shall they defend themselves against the unprovoked attacks of their enemies, and assert the integrity of their conduct? Not by stupid indifference; not by fiendish revenge. They deem it worse than useless to withstand the current of human passions. They know that their blind impetuosity is but a transient thing, which soon destroys itself, and that even the more deliberate feelings of envy and antipathy, if not provoked anew, must yield at length to the decisions of moral sense, which, in the breasts of all men, bears a secret testimony in favor of disinterestedness wherever it is found; for virtue is never entirely divested of her charms, not even in the eye of the most depraved taste.

But there is another characteristic of the Christian's conduct which eminently distinguishes him from the philosopher and the man of false honor. It is that spirit of allowance, or at least, of forgiveness and good will, which he exercises towards those who have wronged him. It was found in the heart of Jesus when he prayed for those that nailed him to the ignominious cross, "Father forgive them for they know not what they do."

To the upright Christian I would say, then be not disturbed by the malicious or envious attacks of unfriendly men. You certainly have one unavailing source of triumph; no man, however he may approach your good name, and influence others to cast you out as evil, can in the least hinder your being good. You can wish him well, in spite of him—you can pray to your Father in heaven, and He may repay you with the blessings of forgiving and sanctifying grace.

And I would say to the man who slanders his neighbour's character, who endeavors to impair his influence, and thereby to tie the hands that should be free, Methinks if you could be a witness to what passes in the place of his retirement; of the prayer that ascends to heaven for his own relief and for your pardon; if you could see him, as I have, disclosing the deep anxieties of his bosom to the tender partner of his adverse fortunes, and see, mingled with tears of sorrow and of sympathy, some that as freely glow for your inhuman guilt, your heart would melt to pity before it could hate him more, and your hand would wither before it could smite him again. Make haste, then, to be reconciled to your injured friend, for the day is at hand that shall expose your oppression and bring his prayers and tears to light before us all.

Pilgrim.

FOR ZION'S HERALD.

Mr. Editor,

If you think the following worthy a place in your paper please give it an insertion.

D. F.

THE WIFE.

The treasures of the deep are not so precious
As are the concealed comforts of a man
Lock'd up in woman's love. I scent the air
Of blessings, when I come but near the house.

What a delicious breath marriage sends forth—
The violet bed's not sweeter.

MIDDLETON.

I have often had occasion to remark the fortitude with which women sustain the most overwhelming reverses of fortune.—Those disasters which break down the spirit of a man, and prostrate him in the dust, seem to call forth all the energies of the softer sex, and give such intrepidity and elevation to their character, that at times it approaches to sublimity. Nothing can be more touching than to behold a soft and tender female, who had been all weakness and dependence, and alive to every trivial roughness while treading the prosperous paths of life, suddenly rising in mental force, to be the comforter and supporter of her husband, under misfortune, and abiding with unshrinking firmness, the bitterest blasts of adversity.

As the vine which has long twined its graceful foliage around the oak, and been lifted by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs; so is it beautifully ordered by Providence, that woman, who is the mere dependant and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity, winding herself into the rugged recesses of his nature; tenderly supporting the drooping head, and binding up the broken heart.

I was once congratulating a friend, who had around him a blooming family knit together in the strongest affection. "I can wish you no better lot," said he with enthusiasm, "than to have a wife and children—if you are prosperous, they are to share your prosperity; if otherwise they are to comfort you." And, indeed, I have observed that married men falling into misfortune are more apt to retrieve their situation in the world than single men; partly because they are more stimulated to exertion by the necessities of the helpless and beloved beings who depend upon them for subsistence; but chiefly because their spirits are soothed and relieved by domestic endearments, and their self respect kept alive by finding, that though all abroad is darkness and humiliation, yet there is still a little world of love, of which they are monarchs. Whereas a single man is apt to run to waste and self neglect; to fancy himself lonely and abandoned, and his heart to fall to ruin like some deserted mansion, for want of an inhabitant.

These observations call to mind a little domestic story, of which I was once a witness. My intimate friend, Leslie, had married a beautiful and accomplished girl, who had been brought up in the midst of fashionable life. She had, it is true, no fortune, but that of my friend was ample; and he delighted in the anticipation of indulging her in every elegant pursuit, and administering to those delicate tastes and fancies, that spread a kind of witchery about the sex. "Her life," said he, "shall be like a fairy tale."

The very difference in their characters produced an harmonious combination; he was of a romantic, and somewhat serious cast; she was all life and gladness. I have often noticed the mute rapture with which he would gaze upon her in company of which her sprightly powers made her the delight; and how, in the midst of applause, her eye would still turn to him, as if there alone she sought favor and acceptance.—When leaning on his arm, her slender form contrasted finely with his tall manly person. The fond confiding air with which she looked up to him, seemed to call forth a flush of triumphant pride and cherishing tenderness, as if he doated on his lovely burthen for its very helplessness. Never did a couple set forward on the flowery path of early and well suited marriage with a fairer prospect of felicity.

It was the mishap of my friend, however, to have embarked his fortune in large speculations; and he had not been married many months, when by a succession of sudden disasters, it was swept from him, and he found himself reduced almost to penury. For a time he kept his situation to himself, and went about with a haggard countenance and a breaking heart. His life was but a protracted agony; and what rendered it more insupportable, was the necessity of keeping up a smile in the presence of his wife; for he could not bring himself to overwhelm her with the news.

[To be Continued.]

Extract from a letter written by a deaf and dumb boy, 9 years of age:

"I have got ten fingers and ten toes and two hands and two ears and two eyes and one mouth and twenty-four teeth and one nose. A globe is round and an apple is round. The stove is square. I eat supper at night. I eat breakfast in the morning. I eat dinner at noon. I sleep in the night. I do not eat apples in the school. I play in the day time. It is warm in the school-house. I make a fire in the morning and sweep."

If you are under obligations to many, it is prudent to postpone the recompensing the one, until it be in your power to remunerate all, otherwise you will make more enemies by what you give than by what you withhold.

A passionate master, a fretful mistress, a haughty husband, a self willed wife, a cruel father, an undutiful son, a slothful servant, or a false friend—none of these can possibly have any pretensions to real christianity.—To suppose it possible, would be supposing a contradiction possible—that light and darkness, Christ and Belial could agree.

Fear is implanted in us, as a preservative from evil; and its duty is, not to overbear reason but to assist it; nor should it be suffered to tyrannize over the imagination, to raise phantoms of horror, or to beset life with supernumerary distresses.

He is the wise man, who knows how to govern his passions and affections. Our passions are our infirmities. He that can make a sacrifice of his will is lord of himself.